but to exhort and press them to seek the salvation of their souls, and to enforce what he had delivered to them from the pulpit.

At this period also, he began himself to pray in secret four times a day. A blessed practice, which there is reason to believe, he never left off. The God of all grace, who had now prepared his heart to pray, soon also gave the answer to his prayer: not indeed in the way in which he expected; not in a complete victory over his corrupt nature, nor at that time in the joy of a conscience bearing him witness, that in simplicity and godly sincerity he was walking before him; but by bringing upon him very strong and painful convictions of his own guilt, and helplessness, and misery; by discovering to him, what he did not suspect before, that his heart was deceitful and desperately wicked; and, what was more afflicting still, that all his duties, and labours, and goodness, could not procure for him pardon, or gain him a title to eternal life. Very painful apprehensions therefore now seized his mind, of what must become of him; in the midst of which, he was often ready to accuse God, as dealing hardly with one, who was now no more a profane or careless liver, but seeking in earnest o obey him. But this was the work of the law upon his conscience, and the preparation of his soul for the gospel of peace. Under this, he was indeed exceedingly miserable, being buffeted with blasphemous thoughts and horrid temptations: And about this time also two of his parishioners attempted to make away with themselves, though their lives were remarkably preserved. Being sent for to one of them, the thought struck him, that very possibly he might ere long do the same, for aught he knew or could do to the contrary.

In this state of great trouble, he continued more than three years, not daring to acquaint any with the distress he suffered, lest they should report that he was either mad or melancholy. But by these lasting and deep convictions being brought to a deep acquaintance with the corruptions of his own heart and to the knowledge of its sin by the law of God, enforced upon him by the spirit of God, and being therefore made willing to receive salvation freely, and to consider himself humbly as a *brand plucked out of the burning;* the day of his consolation and knowledge of *Christ*, infinitely precious to his soul, graciously drew near. The bible began now to appear quite a new book. He found the rich import of those scriptures, which declare the sacrifice and righteousness of *Christ* to be the *whole* atonement and justification of a sinner before God; and which testify the remission of sins to believers on his name, and sanctification as the blessed effect of this

believing in growing evidence of that remission. "I was now (says he) willing to renounce myself, with every degree of fancied merit and ability, and to embrace *Christ* only for my all in all. O what light and comfort did I now enjoy in my own soul, and what a taste of the pardoning love of God!"

As he was thus taught of God in his own experience, so his preaching, in the year 1742, began to be clear and profitable. He dwelt much in representing the nature and excellencies of christian faith, and salvation by *Christ* alone. All this time he was an entire stranger to serious persons, or to those who were the occasion under God of the revival of religion among us. He was also an entire stranger to their writings, except a single sermon upon *Gal.* iii. 24. and a letter to the people of England, published by the reverend Mr. Seagrave, in which he was surprised to find the nature, life, spirituality, and power of truth and doctrine, in all material points, to be the very same with what he now saw clearly in the word of God, and from which his peace had entirely flowed. Dr. Owen's book on justification was also of great use to him about this time.

In the month of May, in the same year, instructed in this manner, Mr. Grimshaw came to the people and church at Haworth near Bradford, in Yorkshire, and very soon the good effects of his preaching became visible among a people ignorant and brutish, as the face of the country is wild and rugged. Many of his careless flock were brought into deep concern for the salvation of their souls, and were filled with peace and joy through believing. And as in ancient times, before preaching was debased by modern refinement, and alas! to such a cold and languid exercise, that generally one can scarce observe a decent attention to the minister in the pulpit; his people felt in their hearts a deep conviction of sin; and the whole congregation have been often seen in tears, on account of their numerous provocations against God, and under a sense of his goodness in yet sparing them, and waiting to be gracious unto them. This lively, powerful, manner of representing the truths of God could not fail of being much talked of, and bringing, out of curiosity, many hundreds to Haworth church: And there they received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together. Indeed, nothing but this will draw souls heartily together, or (according to the prophet's language) *as doves to their windows.* Mere morality, derived from man's ability, neither comes warm from the heart, nor goes warmly to it. With the trash of human

attainments and human endeavours, all fallen, corrupt, feeble, and depraved, no soul living can be satiated.

Mr. Grimshaw was now too happy himself in the knowledge of *Christ*, to rest satisfied, without taking every method, he thought likely, to spread the knowledge of his God and Saviour. And as some indigent people constantly make their want of better clothes to appear in, an excuse for not coming to church in the day time, when their want would be visible to the whole congregation, he contrived, for their sakes, a lecture on Sunday evenings, though he preached twice in the former part of the day. In this lecture a chapter or a psalm, after the primitive custom of the christian church, was expounded. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for *Christ's* cause: So that the next year he began a method, which was continued by him ever after, of preaching in each of the four hamlets under his care three times every month. By this means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many, who were so profane as to make the distance from the house of God a reason for scarce ever coming to it, were allured to hear, and at length received with joy the word of life.

By this time, the great attention and labour, with which he instructed his own people; the circumspection and holiness of his conversation; and the lasting benefit, which very many from the neighbouring parishes had obtained, by attending his ministry; all concurred to bring upon him many earnest intreaties to come to the houses of others, who lived in neighbouring parishes, and to expound the word of God to souls as ignorant, as they were themselves, before they had heard instruction from his lips. As the purest benevolence was the only motive to this request; so all, who knew Mr. Grimshaw, are assured, (and what others think or say matters not) nothing but love to the souls of men, and a desire of proving a blessing to them, engaged him to preach, as occasions offered, in other parishes. So that whilst he was one of the most diligent in overseeing, and providing abundantly for all in his own flock, he annually found opportunity of instructing, near three hundred times, large companies, and sometimes large congregations besides. After he had preached for the first time in any place, he commonly thanked the person into whose house or barn he was received, and added; "I hope you will give me leave to come again."

Mr. Grimshaw thus went on preaching fifteen, twenty, and often thirty times in the week, and that for fifteen years, or up-

wards, besides visiting the sick, and other occasional duties of his function. To one of his friends in a neighbouring parish, whose wife had been sick, he thus apologized, "I am sorry, that I have not been able to visit your wife: I have not wanted inclination, but time; for I have had thirty times to preach this week." It is not easy to ascribe such unwearied diligence, and all amongst the poor, or at least very obscure people, to any motive but the real one. He thought his tongue should never lie still in guilty silence, whilst he could speak to the honour of that God, who had done so much for his soul. And whilst he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was transported by love to pity them, and, notwithstanding the selfish reluctance he felt within, to give up his name to still greater reproach, as well as his time and strength to the work of the ministry. What a reflection should this afford to that laziness of of heart (to call it by no worse a name,) which thinks the service of God, after naming it in prayer before him a "perfect freedom," to be a hard burden, and which courts easy duty, and large fees only for an indulgence to the flesh, and to hold up a sort of foolish and unmeaning respect in the world.

During all this intense and persevering application to what was the whole delight of his heart, God was exceedingly favourable to him; for, through the space of sixteen years, he was only once suspended from his labours by sickness, though he ventured in all weathers upon the bleak mountains, and used his body with less consideration, than a merciful man would use his beast. His soul, at various times, enjoyed very large manifestations of God's love, that he might not faint; and he drank deep into his Spirit. His cup ran over, and at some seasons, his faith was so strong and hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame. These are the things, which sweeten and which prompt to duty.

In this manner Mr. Grimshaw employed all his talents even to his last illness: And his labours were not in vain in the Lord. He saw an effectual change take place in many of his flock; a a deep sense of evil and good, and a striking restraint, from the commission of sin, brought upon the parish in general. He saw the name of *Jesus* exalted, and many souls happy in the knowledge of him, and walking as becomes the gospel of *Christ*. Happy he was himself, in being kept by the power of God, so unblameable in his conversation, that no one could prove, that he, in any instance, laid heavy burdens upon others, which he himself refused to bear. Happy in being beloved, for several of the last years of

his life, by every one in his parish; who, whether they would be persuaded by him to forsake the evil of their ways, or not, had no doubt that Mr. Grimshaw was their cordial friend, and in every labour of love their servant to command. Hence, at his departure, a general concern was visible through his parish.

His behaviour, throughout his last sickness, was all of a piece with the last twenty years of his life. From the very first attack of his fever, he welcomed the approach of death. His intimate experimental knowledge of *Christ* abolished all the reluctance which nature usually feels to a dissolution; and, triumphing in him, who is *the resurrection and the life*, he departed April the 7th, 1763, in the fifty-fifth year of his age, and in the twenty-first of eminent usefulness in the church of *Christ*. His body was interred with what is more ennobling, than all the pomp of solemn dirges, or of a royal funeral: For he was followed to the grave by a great multitude, with the most affectionate sighs and with many tears; and who cannot still hear his much-loved name, without weeping for the guide of their souls, to whom each of them was dear as children to their father.

SERIES OF LIVES.

THE LIFE OF THE APOSTLE PAUL.

[*Concluded from page* 311.]

THOUGH the natural characteristics of St. Paul have already been distinctly exhibited, it cannot be improper to dwell a little longer on his christian and apostolic character. The basis of both was a profound humility. He was intimately acquainted with the total and radical depravity of his nature, which had displayed itself so awfully in the proud rage and madness of persecution, and had driven him to the verge of perdition. That humility which commenced in the knowledge of himself, was completed by the knowledge of Christ. While he lay trembling with fear, and stung with shame and remorse at the feet of the blessed Jesus, he was rooted in lowliness of soul, rendered still more deep by the astonishing mercy which had been shown him. In the school of the once despised Galilæan he learned the true standard of self-estimation, and what he learned he seems never to have forgot. Even when encircled in the blaze of apostolic glory, he continued to view himself as the persecutor of Damascus. That his sins were his own, and that his virtues and good works were HIS who

created him anew, and on whose grace he was dependent for every attainment, he deeply felt: and hence he was led to describe himself as *the chief of sinners, and less than the least of all saints*. The whole tenor of his conversation in the church appears to have been influenced by this pure and amiable temper. He is everywhere the least and the last, and the servant of all. Wherever the honour and success of the gospel is not concerned, he waives all superiority of character. The prejudices, ignorance, and weakness, of mankind, he views with deep commiseration. He condescends to men of low estate, and instead of referring all things to his own standard, as far as is consistent with the truth of the gospel, he adopts theirs: in short becomes all things to all men.

Nor is the apostle more distinguished for humility than for every other kind and holy affection. In his epistles we find several passages inimitably tender, which surprise us as coming from Paul's pen, until we recollect that nothing is impossible with God, and that the genuine tendency of the gospel of Christ, is to form the soul to tenderness and love. No trace of his former cruel and injurious mind seems to have remained; but he *longs* for the welfare of the flock, with the very *bowels of Christ*. His pains and solicitudes for the conversion of the Galatians are those of a mother *travailing in birth;* and his gentleness among the Thessalonians, that of a *nurse cherishing her children*. Such is his affectionate love to his converts, that he is willing to impart to them, not the gospel of God only, but his *own soul*. Pages might be cited from his writings to exemplify the paternal mind with which he presided over the churches. His interests are all identified with those of Christ, and every affection made congenial. His life is bound up in his ministry; *Now we live, if ye stand fast in the Lord*. The flock entrusted to his care are his *crown and rejoicing*. Christian minister, are the souls of thy flock thus dear to thee? Art thou labouring, according to thy dispensation of the grace of God, to keep thyself pure from the blood of all men, and to present thyself and thy flock faultless before the Great Shepherd?

Who can avoid being struck with the delicacy of this great apostle in pecuniary concerns, even at the time when he was suffering *hunger* and *thirst*, and *cold* and *nakedness? Ye yourselves know*, saith he to the Ephesians, *that these hands have ministered to my necessities, and to those who were with me. Have I committed an offence*, he asks the Corinthians, *in abasing myself that you might be exalted? because I have preached to you the gospel of God freely? As the truth of Christ is in me, no man shall rob me of this boasting*

in the regions of Achaia. For it were better for me to die, than that any man should make my glorying void. Wherefore? Because, I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from those which desire occasion, that wherein they *glory, they may be found even as I.* But while the aid of the wealthy and factious Corinthians is thus firmly declined, the generous apostle accepts and acknowledges the liberality of the humble affectionate Philippians with gratitude and dignity. *Ye Philippians, know that at the beginning, when I departed from Macedonia, no church communicated with me, concerning giving and receiving, but ye only. For even at Thessalonica ye sent once, and again, unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. I am full, having received of Epaphroditus the things which were sent of you, an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God. But my God shall supply all your need according to his riches in glory by Jesus Christ.* How shall worldly and sensual ministers, wealthy pluralists, and idle non-residents, stand before Christ in the presence of this man!

St. Paul on no occasion affects the solemn imposing air, the fastidious decorum of assumed dignity; but when the occasion calls for it, he shows himself to possess real greatness. Is the truth of the gospel or the honour of his apostleship in question? He opposes the venerable Peter, and avows his opposition before the churches. However humbly he thinks and speaks of himself, yet for the glory of Christ and the good of the church, he magnifies his office, contends that in every apostolic gift he yielded to none of his brethren, and that in labours and sufferings he surpassed them all. He asserts the discipline and doctrine of the church with vigour, and with a tone of conscious authority, which strikes offenders with awe. The sword and the olive are in his hands; he binds and looses, and speaks as the legate of the Imperial King. Where shall we find an instance of more intrinsic greatness than is exhibited in the following passage? *Greet Priscilla and Aquila, my helpers in Christ Jesus; who for my life have laid down their own necks; unto whom not only I give thanks, but all the churches of the Gentiles.* Exalted man! the Gentile churches shall for ever feel their obligations to thy generous preservers. On earth their names shall be associated with thine in honour and blessing, and in heaven we will thank them face to face before their Lord and ours.

Firm, active, intrepid, St. Paul's life is a succession of labours and sufferings. He is never weary in well doing. Danger seems

only to give a keener edge to his courage, and opposition to be a healthful exercise of his firmness and patience. Shame, pain, hunger, and nakedness, serve but to present fresh triumphs of his faith, and to increase his rejoicing in Christ: ingratitude feeds rather than quenches the flame of his love; and the false apostles who undermined his ministry, instead of resentment, excite only a holy emulation, by the superior lustre of his life, to cast them into the shade. He *takes pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. When he is weak then he is strong.* He is instructed in all things, *to want and to abound*, and can do and suffer all things, yea, *is more than conqueror through Christ, who strengtheneth him. For he is persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus his Lord.* Nor are these strong expressions the wild rant of enthusiasm, or the boast of one unacquainted with the dangers of the warfare in which he was engaged. No! He spoke the language of truth and mature experience. For thirty-three years he had been inured to the fight, and was skilled in every weapon and art of holy war: he had confronted every danger, supported every toil, and stood victorious against the united powers of the world, the flesh, and the devil. *Of the Jews five times received he forty stripes save one; thrice he was beaten with rods* by the *Roman* magistrates; *once he was stoned; thrice he suffered shipwreck; a night and a day he was in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And besides these things which were without, that which came on him daily, the care of all the churches.* In this enumeration nothing appears exaggerated, nor does the apostle assume to himself any merit before God on account of his extraordinary sufferings. On the contrary, when he tells us, that he had suffered *the loss of all things* for Christ's sake, he treats the things which he had lost with contempt and loathing, as *dross* and *dung*, in *comparison of the excellency of the knowledge of his Lord*, by whom *the world was crucified to him, and he was crucified to the world.* From this passage it is evident, that so far are the dignities and emoluments of the church from being allowable motives to actuate the zeal and labours of the ministers of the gospel, that St. Paul could not

have been what he was without a supreme contempt of all human dignities and emoluments. The men who desire can least deserve them.

St. Paul had much forgiven, and he loved much. His ardent zeal was the fruit of his love. He felt that he could never either do, or suffer enough for Christ. The shame and grief of his past persecutions attended him through life, and gave uncommon energy to all his exertions. He was the most indefatigable labourer in the vineyard of Christ. Every faculty is engaged, every nerve is strained, his whole soul is on fire for honour and glory, and immortal life. He kindles on his hearers like a conflagration; he pours along with the impetuosity of a torrent sweeping down opposition. If there be an act of superior virtue or praise, he singles it out as his prize. Surrounded with a cloud of witnesses in heaven, and witnesses on earth, he fixes his eyes on Jesus; he contends among patriarchs, prophets, and apostles, for primacy in love, labour, suffering, and humility.

All those graces for which St. Paul was so eminently distintinguished, were tempered and directed by consummate wisdom. He always appears to be in possession of himself, and to walk in a happy medium between extremes. His courage is without rashness, his firmness without tenacity, and his zeal is neither debased by superstition, nor misapplied to matters of inferior concern. The peace of the church is a grand object of his regard, and he agitates no controversies which are not essential to her welfare. He is the pattern of the charity which he recommends. All his designs are noble and catholic, and are pursued with temperate vigour and firmness. His wisdom has in it nothing dark, creeping, and serpentine; but is always luminous, pure, and peaceable.

The character of St. Paul's writings, which contain a fair example of every species of christian elocution, is that of his mind. They exhibit and do justice to every part of the religion of Jesus Christ. He reasons as a logician, he writes as a scholar, and he exhorts as a father. No character described in the word of God is so rich in every diversified excellence: and if it be the province of God alone to pass judgment on the heart, and to pronounce him the first of christians; we cannot hesitate to call him THE GREAT APOSTLE, and THE FIRST BENEFACTOR OF MANKIND.

RELIGIOUS AND MORAL DISCUSSIONS.

THE QUESTION, WHETHER A MAN MAY LAWFULLY MARRY HIS BROTHER'S WIFE, OR WIFE'S SISTER.

[*Continued from page* 320.]

We now proceed to take notice of some objections which have been made to our view of the subject.

I. It is said, that the injunction, Deut. xxv. that a man should marry the widow of his brother, who had died without issue, implies that the law, v. 16, is not of moral obligation.

In answer to this, it may be observed,

1. That a particular exception, made by the same authority, that made the law, and for special reasons, expressly mentioned, should be no objection to, but rather a confirmation of the obligation of the law in all other cases. Such cases may appear to the imperfect views of men, as objections to the perfection of the laws of God; but they are not so in the great plan of providence. The wisdom of God could easily foresee what effect any law should have upon the order of things established by himself, and what variations it might admit of, and require, in particular cases, without any imputation of inconsistency. Infidels have made an objection like this against the evidence of miracles, as being transgressions of the law of nature.

2. The reason and obligation of divine laws depend upon the will of the supreme Lawgiver; and as dictated by infinite wisdom, must have a respect to the nature and powers of the creatures to whom they are given, and to the condition and relations, in which his sovereign will has placed them, or may, at any time, place them. Hence it is, that the laws of one order of beings may not be suitable for another; and in the same order, obligation and duty may vary, according to the different conditions in which they may be placed by the sovereign will of God. Thus the human race was made at first in one pair; and designed to grow and extend, by natural generation, in new and distinct kins. This rendered it necessary, in the first instance, for brother and sister to marry; which was the law in that singular case; but when that necessity was removed, God appears to have ordered it otherwise, and revealed here the general law of kin, which could not in that case be admitted. And when God, for special reasons was pleased to place the family of the Jews, in their peculiar condition, it might be expected, that his laws should bear a corresponding aspect to that condition. This appears to have been the

case, as to some other parts of the moral law, and so it may be with respect to the law of *kin*; especially, in the particular instance in question, where the kin was, in a measure, extinct, through defect of issue.

Other variations may be observed in their constitution, the reasons of which must be referred to the wisdom of God, who does nothing in vain. Particularly, the Jews were prohibited from marrying with other nations. They were allowed to keep slaves, and even to abuse them, and beat them to death without punishment, as in other cases, Exod. xxi. 21. Lev. xix. 20. Our Lord also said to the Jews, that "Moses, on account of their untractable temper, permitted them to put away their wives, but that from the beginning the law was not so." And he calls the practice *adultery*, which is certainly a breach of the moral law. Matt. xix. 8.

II. It is said, that as the marriage bond constitutes the kin, so, when this is dissolved by death, the relation ceases, and its influence is no more.

1. This would set aside the law in question, which, after what has been said, is not to be conceded. 2. It limits the effect of marriage and kin, to what the judgment or fancy of men may think fit, and not to what the wisdom of God appears to have done, which is certainly most fit to establish general and useful regulations. Human reason never establishes any. 3. It is not fact, that the kin is extinguished by death. Where there are children, they are evidence of its continuance; in whom it would be unlawful to intermarry with their uncles or aunts, though the father or mother was dead. 4. It is contrary to scripture. The apostle Paul reprobates a man's having his father's wife, as a nameless fornication and excommunicates the person guilty of it. 1 Cor. 5. whereas if the kin was extinct, he would not have been on that account so "wicked a person." From the conformity of the expression, *his father's wife*, to the terms of this law, Lev. xviii. which is the only law about kin, it may be justly presumed, that the father was dead.

III. It has been thought, that the 18th verse, which forbids "the taking a wife to her sister, to vex her, in her lifetime," permits a man to marry his wife's sister, after her death.

This, however has no reference to the case of marrying two sisters. It is a prohibition of polygamy. The words rendered "a wife to her sister," is an idiomatic form of speech to signify *one to another*. The same words are used, Exod. xxvi. 3. to signify the coupling of the curtains of the tabernacle, *one to another*. Its meaning here is, *one wife to another*.

IV. The objection, *that it is inconsistent with liberty*, scarcely deserves a serious consideration; as every one knows, that liberty without law is licentiousness; and that obedience to the laws of God is always a reasonable service. In this case, the restraint is so light and partial, that it can have no weight with men who are governed by reason. As to those who are inclined to follow their passions without control, we ought not to be so much concerned for their satisfaction.

V. The 19th verse has been thought by some to be of a ceremonial cast, and an evidence that the law was designed only for the Jews. But however peculiarly that precept might be enjoined upon them, every one must know, that it forbids an indecency which ought to be avoided by all. God governs the brutes by *instinct*, which, in this respect is very remarkable. The female orgasm affects them only at particular seasons, and the males pay no attention to them at other times; which may be an intimation, that man, who, in all his conduct, is to be governed by reason, and not by appetite, should be so regulated in this. Moreover, it is a common observation, that *nature vindicates itself;* and especially in such cases, where offences are not capable of other punishment; and if the opinion of some physicians is well founded, which is not improbable, viz. that some particular disorders may affect the bodies of men from such original impurities, it would be an addtional argument for the obligation of the law.

VI. It has been said, that marriage is a civil relation, and that the law of the land is the sole guide, in all things relating to it.

This is a short and easy way of getting rid of the question, and of solving cases of conscience about it. But although marriage is, in some respects, a civil relation, attended with many civil effects of great importance to the community; and it is the right of the civil government to direct in all such matters; yet it is not only of a civil, but also of a moral nature; an institution of God, which is the source of many of those relations and duties upon which the virtue and happiness of man greatly depends, and the observation or neglect of which very much affects the christian character. In all its aspects, therefore, upon the moral characters of men, it ought to be considered, as under the cognizance of the church of Christ. The kingdom of Christ does not rest on the foundation of civil government, but upon the laws of God. The laws of the land cannot be admitted as regulating the terms of church-membership, but the laws of Christ. The frequent instructions which are given in the word of God, about this relation; its nature and moral effects; its strong obligation and duties; the

causes that may dissolve it; and the heinous crime of unfaithfulness in it; besides, a plain example of an actual and solemn excommunication for irregularity in contracting it; all show the concern, which the church of Christ has in this matter. This the judicatories thereof ought to feel, and to exercise an authority corresponding thereto, and which they may and ought to do, without any interference with the rights of the civil magistrate, or taking him for their rule in such cases.

If the foregoing observations may be considered, as it is thought they are, of weight, in support of the binding obligation of the law Lev. xviii. and of the unlawfulness of the connexion mentioned; it may be sufficient, merely to mention, that even if it was a doubtful case, yet as that law has been so long and so generally considered in this light, by the christian church, and consequently has begotten a general abhorrence of such connexions in the minds of christian professors, so that they give great offence; it ought to be avoided by all on this ground agreeably to the advice of St. Paul, Rom. xiv. 1 Cor. viii. and x. chapters.

CHRISTIAN CONFIDENCE, OR TRUST IN GOD.

To say that, in respect to this or the other interest or event, we trust in God, in his providence or grace, has become a very common, even a hackneyed phrase; a phrase, almost as often repeated by the unprincipled and thoughtless, as by those whose minds and hearts have been better informed. Happy it would be, if, on every occasion, it were used in a sense more congruous with piety and truth, and accompanied with a corresponding sentiment of the heart. But, how often is it uttered as an expletive merely? or as meaning no more than a blind and wanton expectation, that the course of things will be so ordered and adjusted, as shall accord with our favourite schemes and wishes? The phrase, thus only intended, merits no other consideration, than as a trifling modish reference to the powers of the Almighty; or as a thoughtless and presumptuous hope, that his provident wisdom and goodness, in the given case, will be exerted in our favour.

Such trust or confidence in God, if so we may call it, is always, and at the best, but weak, undetermined, unsteady, and unfounded, as it is presumptuous. It is not accompanied with any proper sense of piety in the heart. It is not productive of any characteristical expressions of goodness in the life. In the Holy

Scriptures, wherever it is mentioned, or referred to, in its proper import, and by whatever terms it is there denoted, it always intends a well-founded, stable, determinate, unfluctuating, and decisively efficacious principle of religion, or spring of moral and spiritual action. To such kind they refer, when they direct us to be "steadfast and immoveable, always abounding in the work of the Lord; knowing," or in the confidential persuasion, "that our labour shall not be in vain in the Lord." But it is to the contrary; to that which is false they refer, when they speak of "the double-minded man, who is unstable in all his ways."

It is not my design, Mr. Editor, to enter on a discussion at large of the grounds and reasons, of the nature and several properties of this christian principle. I mean to consider it chiefly in reference, or in opposition to the false appearance or affectation of it, above suggested.

In this principle, where it is genuine, there is always a certain requisite correspondence with the declared will of God. It is his gracious and express will, that we "*put our trust in him;*" *our entire trust in him; our entire trust in him alone;* and that *forever;* that is, at all times, in every circumstance, under every apprehension or prospect, and in every event. Now, if we affect a compliance with this will of our heavenly Sovereign, and our compliance, such as it is, be temporary only, or partial, or wavering, or in any respect, as to its determination or force, discordant with the will, we do not in truth and fact trust in God; nor, of course, will our confidence be at all effectual to the purposes by that will graciously intended. He who really trusts in God, does so trust in him, as in the instance, *to do the will of God.* And it is he only who thus does his will, that "abideth forever," as it is expressed, or, that "shall not be confounded;" that is, shall not fail in that, in reference to which he puts his trust in him.

There is also a certain requisite correspondence with the attributes of his nature. His wisdom, his power, his omnipresence and omniscience, his veracity, his justice, his faithfulness, his various goodness and grace, do not only fully justify, but, from their nature demand, an entire, firm, constant, and absolutely unreserved, as well as most cheerful, and affectionate reliance upon him. In him, these attributes are, strictly speaking, perfections; and perfections, absolute and infinite. As such, they admit of no limitation on our part, or compromise in our confidence. And on the ground of our Saviour's meritorious and ef-

fective mediation, our confidence in them may warrantably reach, and in apt consistency ought to reach to the utmost extent of our natural powers: I mean, as to all those concerns, in which it is our interest, and in which we are allowed and commanded, to confide in him. In the present state, indeed, of various impotence and defect, it never can amount to the utmost boundary of the powers, which originally appertained to the human constitution. Nevertheless, we know that it can, and that it ought so far to reach, as to become a proper, characteristic, stable, habitual, and efficacious sentiment of the heart, and prompter of the conduct of men. Such amount, agreeably to the christian system, appears to be requisite to the genuine constitution, the intended operation, and the acceptableness of it. If it fall short of that amount whatever energies it may affect, or appearances it may assume, it is not of the nature, nor has it the powers, of that which is essentially suitable to those attributes, of that which they encourage, or which they indispensably claim. It implies a criminal infidelity in respect to the perfection of the divine attributes and character. It denotes at least an implicit conception, that the Deity is not to be depended upon.

There likewise must needs be a certain correspondence with the promises of the word of God. If God, infinitely holy, just, and true, and faithful, and powerful, has promised, his word of promise will as surely be verified, as that any effect in the order of nature will result from its proper and appointed cause: I should have said, that it will be much more surely verified; particularly in reference to the material system of things, in which the Deity has at times seen meet to deviate from his general order. But here, as no argument of doubt, so no degree of irresolution and instability, in our confidence is admissible. And how much less can it be justified, when we take into view the wonderful provision aforementioned, which it has pleased God, in his sovereign wisdom, condescension, and mercy to make, for the removal of every cause of hesitation, arising from the consciousness of our numerous violations of his holy law? In virtue of this efficacious provision, the promises of the word are all, as it is expressed, "*Yea and amen, to the glory of God the Father.*" Now, what confidence, short of that I have described, can be supposed to be answerable to promises of God so founded and ratified? He in short who belives not in his word and promise so validated and ascertained; who does not rest his entire interest and hope upon them, is guilty of such treatment of his Maker and Redeemer, as is proper only to the most un-

worthy and contemptible of creatures; he is guilty of "making God a liar."

It is confidence in God, so corresponding, and so confirmed, by the meritorious intervention and work of the Saviour; it is, I say, such confidence only, that meets the true sense and spirit of the gospel, and that is attached to true christian piety and goodness. Without such confidence we can neither be determined on a life of real religion, nor, when it has commenced, can we with any uniformity and steadiness, persevere in it. If chosen and engaged in at all, it must be chosen and engaged in decidedly; and that, in preference to, and to the exclusion of all other opposing interests and aids which may offer. As religion and the interests connected with it, are in their nature the highest and most interesting, so they are to be embraced as the highest and most commanding objects of attention and desire; exclusive of whatever may present itself, either as a rival, or as a partner, or even occasional substitute. If not so embraced and pursued, it cannot in truth be said to have commenced in the heart; nor can it in truth and consistency be exemplified in the life.

In the life of real piety and goodness, there are innumerous interests to be counteracted, and innumerous sacrifices to be made. To these interests we are so strongly attached; of their imaginary excellence we are so deeply enamoured; with conceptions of their importance so fully possessed; and of their sufficiency to our well-being so blindly and obstinately confident, that in order to contravene their powerful fascination, and to fix the course of our affections and practice in an opposite direction, a superior efficaciously opposing principle or force is indispensably needful. Now this principle is trust or confidence in God; and confidence, not partial, not weak, not wavering, nor occasional only, but, as I have said, entire, strong, habitual, fixed. At any rate, it must needs be such as implies a decided practical conviction of the fallacy of all that imaginary excellence, importance and sufficiency of earthly things, to which I have referred; and the like conviction, on the other hand, of the infinitely superior excellence, and of the certain advantageous issue of that aim and that course, which is opposed to their fascination. Unqualified by this conviction, the objects of carnal sense, and the interests of one kind and another, which are adverse to piety and the service of God, will ever appear to us to be the most desirable, and on the whole, most advantageous and worthy of pursuit. For, in this case, we credit not, nor can we credit, at least to any proper effect, the declarations of God to the contrary; nor can we rely

on his promises of greater good, either present or future, or on his veracity, his power and benevolence to fulfil those promises to the amount of his word, or the satisfaction of our minds. In this unhappy predicament, we have neither inclination nor encouragement to devote ourselves entirely to Him. And every tempting worldly interest and sensual gratification, in spite of the better notices, and even occasional purposes of our minds, will retain their ascendency over our hearts and practice.

The principle of genuine confidence is inseparably coupled with the spirit of sacrifice. In the very nature of it, it implies an unreserved relinquishment and renunciation of earthly in lieu of a heavenly good. It is the determined effort of the soul to risk the loss of all which the sensual worldly mind esteems most dear and valuable; and to venture itself and all its interests forever on the faithfulness, power, and grace of its divine Redeemer, and all this, for his sake; for that good, which his favour imports, and which in his word he has promised to them, who thus surrender themselves to him, and sincerely love and obey him. Now, such risk, such sacrifice, such pointed and spirited efforts cannot possibly consist with a timid, weak, wavering, or divided frame and intention of mind. It doubtless requires all that full and firm determination of the whole mind and soul of which I speak.

Suppose, for instance, that possessed in this your native land, of very estimable property and connexions, you were invited into a distant country by some personage of superior honours and possessions; and that you were promised by him, that, going over to him, and wholly resigning your connexions and interests here, he would fully and securely invest you with all that he has. Would you make the sacrifice required? Would you thus impoverish yourself, and go over to him, wholly casting yourself on his bounty and protection? Would you do this, if you did not firmly believe in his veracity? If you did not entirely confide in his good-will, and his sufficiency to answer the expectations he had effected to raise in you? You certainly would not. Neither, in the present case, can we make the sacrifices which the nature and the laws of piety and goodness enjoin, without entire, firm, and undoubting confidence in the truth, benevolence, and sufficiency of God. He has most graciously and condescendingly invited us into his heavenly kingdom; he has promised us his infallible friendship and protection; and withal, a rich, sure, and most glorious inheritance: "An inheritance, incorruptible, undefiled, eternal in the heavens." But observe: on this reasonable score hath he thus promised; namely, that we choose his friend-

ship and that inheritance, as our highest and only portion; and that, for the sake of it, we relinquish every other possession and enjoyment, so far at least, as it shall interfere with that superior interest and choice. Can we do this while we confide not entirely and firmly in the powers and promises of God? We cannot: The enjoyments of sense and the world are, in this case, too fascinating and precious; and as such, they are not to be foregone, without what we may deem an equivalent here, or for nothing at all, as we may suspect hereafter. Such is not the case with the man of real piety and goodness: "His heart is fixed," as saith the psalmist, "trusting in the Lord."

It was on this principle, so constituted and informed, that "Moses refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." It was on this principle, that the apostle Paul endured so great persecutions, even to "the loss of all things." "Nevertheless," said he, "I am not ashamed, for I know whom I have believed; and I am persuaded, that he is able to keep that which I have committed to him unto that day." It was on this principle, that the saints, those worthies of old, recorded in the 11th of the Hebrews, in view of "the prize of their high-calling;" "set their faces like flint" against all the corrupt opinions and oppositions of the world; that they suffered the most "cruel mockings and scourgings, bonds and imprisonments; and that oftentimes "they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented:" For they knew that "God had better things in store for them;" things, infinitely better than all the wealth and pleasures and glories of the world.

So essential indeed to religious life is this principle, that independently of it, we cannot perform any one act of acceptable obedience, by whatever name, whether of holiness or virtue we may call it. The obedience of a christian is the obedience of faith; and to the faith of a christian, confidence in God, by the constitution of its nature, is inseparably attached; it is of the nature of faith; and at the same time an essential expression of it. As the one is requisite to christian obedience, so must also be the other. And if the whole of our duty be so connected, so must every part and particular act of it. It is, in short, in virtue of this united power, that, according to the established order of grace by Jesus Christ, we are encouraged, and strengthened, and prompted, and emboldened to every duty.

Dark and partial must be their conceptions of the depravity of

their nature, of the impotence of their powers, and of the extent and spirituality of their Maker's law, who disapprove of the habit of referring every thing, as they express it, to christian faith, and its associate graces; or who, yet more regardless of christian principle and of the christian name, presume on the simple energies of their natural reason, or their moral sense, of which they boast so much, for the practice of all that virtue which is requisite to the duties of life, or to their final acceptation with their Maker and Judge. It is much to be suspected, say rather, it is not at all to be doubted, that were it required of them, as of the youth of old in the gospel, to go and sell all that they have and give to the poor, they would, like him, instead of complying, go their way sorrowful, if not vexed. For what, with their crude, jejune, and incongruous conceptions of God and Christ, of the import of their obligations, and of the nature of spiritual and eternal benefits, what I say, could they count upon or expect, as equivalent to a sacrifice, in their view, so immense? I do not mean, however, that our natural, improved perceptions of the propriety and beauty of virtue are of no use in religious life; but I do aver, and that on the best authority, the word of infallible truth, that no man, with the aid of these perceptions alone, how highly soever enlightened and improved, has ever become a truly pious and virtuous man.

How vigilant, under this view, ought we to be, lest, like too many others, weak and self-sufficient, as we naturally are, we be "spoiled through philosophy and vain deceit, after the rudiments of the world, and not after Christ!" By thus affecting to be wise, we shall not only become fools; and fools, in that scriptural sense, which is connected with, and which, without seasonable penitence, will issue in eventual perdition.

On the whole, sir, may I not presume to close this communication with a word of interesting advice to those of your readers, who may have some serious thoughts of commencing a life of real christian religion; namely, that they consider well, what that religion imports; and what it requires of its subjects? That they mark well its essential characters and terms; and that they fairly count the cost? I say, *count the cost;* lest, in the words of our Saviour, having "set their hand to the plough, they" at length, through weariness, or impatience, or disappointed expectation, or increasing dislike, "look back;" return to their former course; and eventually to that ruin, they may have hoped to escape. It is folly to attempt what we mean not to perform. It is greater folly to leave unaccomplished what we ought both to attempt and to perform; and greater still is the folly to relinquish the

attempt under the premature idea of having already succeeded, and having already become entitled to the benefits of success. The archer, in a contest of skill, who hits not the mark, will lose his prize, though his arrow should approach it ever so near.

THE DEATH-BED OF A MODERN FREE-THINKER.

*Exemplified in the last hours of the Hon. Francis Newport, son to the late Lord Newport.**

[*From the Christian Observer.*]

At sixteen the honourable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at ——, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you, who pretend to reason, cannot count laughter a conclusive argument; if religion be so absurd, as you would have me believe, why you do not give some fair reasons against it?" This, some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

On November 30, 1692,† he was ill; and found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

* When I first thought of sending you the affecting history, which I now enclose, it was my intention to have omitted the name of the unhappy person, who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book, which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end. I can no longer, therefore, have a motive for concealment.

† This date corresponds to the account given of this person in the English peerage.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions, who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?" "So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you to engage that gentleman that sits here, and prove to him that the soul is not matter nor mortal." This I endeavoured to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprised at such an effect, and desired to know the reason. "Alas! sir," said he, "you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those, who have apostatized from their religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of Christ, as if they were not sufficient for the

redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied, "As to the mercies of God in Christ, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of God; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone straight to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture, which I carry in my own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered, "As the damned in hell who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened and sealed to damnation, hearing the prayers of the righteous, to which God's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth forever."

"Pray, sir," said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other

sinners: Christ died for sinners; and God hath sworn by himself, *As I live, saith the Lord, I would not the death of a sinner; but rather that he turn from his wickedness, and live.*"

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate: if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then? what is the consequence? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe; but though I would, I can do neither: I have outstood my day of grace, am hardened and reprobate. If God delight not in the death of sinners, it is of such sinners as repent and turn to him; but his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence both in my words and actions. Now he has met with me for it; and O! it is *a fearful thing to fall into the hands of the living God.* If God was not against me, I should not care though all the power and malice of men were joined against me; though all the legions of hell continued to torture me with the most consuming pains: but when an irreconcileable God looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible! ah, who can dwell with eternal burnings? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to God day and night: think no labour too much to secure you from the wrath of God. *O! who can stand before him when he is angry?* What stubble can resist that consuming fire?" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping. Which he perceiving, said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain; pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie and broil upon that fire a thousand years, to purchase the favour of God, and be reconciled to him again! but it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity; who can discover the abyss of eternity? Who can paraphrase upon these words, *forever and ever!*"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at prayer; which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favour.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his Holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favour, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn forever against me? Shall thy eternal justice exact upon a poor despicable worm? What is my value or worth, that thou shouldst pour out full vials of wrath upon me? Oh, that thou wouldst let go thy hand forever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the dreadfulest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore, let them both cease, and let my name be known no more. But, if I must be, and be immortal, and thou wilt punish me because I have despised thee: let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that forever hath shut out my prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God: but I cannot

flee from his presence: what he hath begun, he will finish. He will extend his wrath against me forever and ever."

Here some one knocked at the door, and it proved to be the postman, with a letter for him, which being told him, "How," said he, "a letter for me! A little longer, and I expect another sort of message: I am very shortly to give an account of every secret action I have done; and I have a mind to make an experiment to see how I can bear it. Pray sir," added he to me, "do me the favour to read me this letter. The contents I know not, but I suspect it comes from some of my old acquaintance." I desired to be excused, alleging there might be something in it improper to be divulged. "Nothing," replied he, "can affect me now; I have no honour, no reputation, and, what is yet worse, no heaven to lose by this or any other act." Upon this I broke it open. The letter received was as follows:

"Dearest Sir,

"Understanding you are dangerously ill, and that it has had a melancholy effect upon you, I could not (considering our strict friendship) but endeavour to remove those evils your mind may be under; which perhaps is an office no less grateful, than making the body sound. Sickness and death are the common lot of mankind; and to repine and grieve at this lot, is to combat the laws of nature, and fight against impossibilities. What wise man repines at the heat in summer, or the cold in winter? A common evil ceases to be an evil. But perhaps your melancholy suggests to you, that it is a dismal thing to launch into an unknown abyss. I answer: Sometimes I dream of dreadful things, but when I awake, all vanishes. Thus if we examine death and its consequences by our reason, those formidable monsters grow tame and familiar to us. I would demand of him who asks me what estate I shall be in after death, what estate he was in before life? Pain and pleasure will leave their impressions upon a human spirit. If I was either happy or miserable before I was born, I must still retain the impression; but I do not know, therefore I shall not hereafter; I came out of nothing, and shall return into it. As the flame of an extinguished candle dissolves and loses itself in the circumambient air, even so the taper of life vanishes into ether, and is no more, when once the laws of the vital union are broken. Death itself is nothing, and after death is nothing; take courage, man: either die like yourself, master of your own fate and happiness, so long as it is to be kept; or else recover, and live worthy the character of a person who knows how either to live or die. So wishes," &c.

This letter was but fuel to the tormenting flame, before in the breast of the sick gentleman; who immediately dictated the following answer:

"Sir,

"Being not able to use my own, I have borrowed another hand, to answer yours. You say well, it is a more grateful office to endeavour to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of atheists. Now your argument cannot reach my case, unless you first prove that atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar, the more we think of them: since no reason shows what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter that you may believe I am not distracted; which I would desire you to believe that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no imposter, heaven and hell

are real, and the immortality of the soul as certain as the existence of the body: for a time we have officiously deluded and cheated ourselves out of religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a God, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when at the same time, without this God, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the God of nature, to abuse religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. God has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me entreat you to leave off your sins; who knows but God may yet receive you? I speak not this out of any love to virtue, or hatred of vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of God; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn, we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the day time I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, gentle-

men, good night to you; and remember me, to confirm you in the religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin and bone, the agonies he lay under during the work of the quickest consumption.

He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to inquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of God, overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; "if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation to consume the adversary." "There remains no more sacrifice for sin," that is the

wound that pierces my soul. Christ Jesus was the only expiatory sacrifice God would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of JESUS, whereby we may be saved, and it is that Jesus whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprise, you would bid me hope and believe, and supplicate the mercy I have abused, because Jesus Christ came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath of God obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure;* I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! Indeed, should Jesus Christ say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honours again. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to God that the cause of my complaining would cease! The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon a considerable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a

concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more. Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and and men; this being derivative from and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and to provide for as much secrecy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing. It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewel."

The physicians were now sent for again, but they still declared they could do nothing for him; only they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I inquired of his friends, how he spent his time. They told me he had had little company; and his expressions were much shorter than before; but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did.

He replied, "Damned and lost forever." I told him the decrees of God were secret; perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!" "Alas," said I, "there is no contending with our Creator, and therefore avoid such words as may provoke him more." "True," replied he, "there is no contending; I wish there were a possibility of getting above God, that would be a heaven to me." I entreated him not to give way to such blasphemous thoughts, for——Here he interrupted me. "Read we not in the Revelations of them that blasphemed God, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas?" "But," replied I, "you are yet alive, and do not feel the torments of those, that are in hell."

He answered, "This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, beside those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!" Here he closed his eyes a little, and began to talk very wildly, every now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh! I find it is just now at hand! and what shall I say now? Am not I afraid again to die? Ah, the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort!" Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this, we gave over.

As soon as he could speak, (which was not till after some time) he said, "Tigers and monsters, are ye also become devils

to torment me, and give me a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? If he will not have mercy, wither must we go for it?"

He replied, "Oh, that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another God as he, who would patronize my cause: or was I above God, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But, oh! this cannot be, for I ——."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, "Oh, THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" and then expired. V. D.

MINISTERIAL FAITHFULNESS.

[*From De La Flechere's Portrait of St. Paul.*]

St. Paul gives the following pastoral instructions to Timothy: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things, give thyself wholly to them. Take heed unto thyself and to thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." Now, had it ever entered into the mind of the apostle, that it would be proper for pastors to compose their sermons in the manner of rhetoricians, and to deliver them as public orators, he would most probably have given some intimation of this to his disciple. In such case, he would have held out to his pupil in divinity, some instructions of the following nature. "O Timothy, my son! I have frequently commanded thee to labour in the work of the Lord, according to my example. But as thou art not an apostle, properly so called, and hast not received the gift of languages, I advise thee to write over thy sermons as correctly as possible. And after this, do not fail to rehearse them

before a mirror, till thou art able to repeat them with freedom and grace: so that when thou art called upon public duty, thou mayest effectually secure the approbation of thine auditors. Furthermore, when thou art about to visit any distant churches, lay up in thy portmanteau the choicest of thy sermons. And wherever thou art, take care to have, at least one discourse about thee, that thou mayest be prepared against any sudden emergency, and never appear unfurnished in the eyes of the people." The idea of such a passage in the epistles of St. Paul, whether publick or private, is too absurd to be endured.

What advantage has accrued to the church, by renouncing the apostolic method of publishing the Gospel? We have indolence and artifice, in the place of sincerity and vigilance. Those public discourses which were anciently the effects of conviction and zeal, are now become the weekly exercises of learning and art. "We believe and therefore speak," is an expression, that has grown entirely obsolete among modern pastors. But nothing is more common among us, than to say, As we have sermons prepared upon a variety of subjects, we are ready to deliver them, as opportunity offers.

Reading over a variety of approved sermons is generally supposed to be preaching the Gospel. If this were really so, we need but look out some school-boy of a tolerable capacity, and after instructing him to read over, with proper emphasis and gesture, the sermons of Tillotson, Sherlock, or Saurin, we shall have made him an excellent minister of the word of God. But, if preaching the Gospel is to publish among sinners that repentance and salvation, which we have experienced in ourselves; if it is to imitate a penitent slave, who, freed from misery and iron, returns to the companions of his former slavery, declaring the generosity of their Prince, and persuading them to sue for mercy; if this is to publish the Gospel of peace, then it is evident, that experience and sympathy are more necessary to the due performance of this work, than all the accuracy and elocution that can possibly be acquired.

In consequence of the same error, the ornaments of theatrical eloquence have been sought after with a shameful solicitude. And what has been the fruits of such useless toil? Preachers after all, played their part with much less applause than comedians; and their curious auditors are still running from the pulpit to the stage, for the pleasure of hearing fables repeated with a degree of sensibility, which the messengers of truth can neither feel, nor feign.

Notwithstanding the above remarks have been expressed in the most pointed manner, we mean not to insinuate, that the er-

rors already exposed are the only mistakes to be guarded against. Extremes of every kind are to be avoided with equal care. We condemn the carnal prudence of christian orators; but we as sincerely reprobate the conduct of those enthusiasts, who, under pretence, that Christ has promised to continue with his disciples to the end of the world, exhibit the reveries of a heated imagination for the truths of the Gospel. Too many of these deluded fanatics are found, who, taking their slothfulness and presumption, for the effects of a lively faith and an apostolic confidence, repeatedly affront the Almighty, and justly offend those candid hearers, who are least disposed to take offence. Offences will undoubtedly come, but it behoves us to make a just distinction between the real offence of the cross, and that, which is given by an unlicenced presumption on our part.

If we are honoured with the pastoral office, let us consider the holy scriptures as an inexaustible mine of sacred treasures. In the law of the Lord let us meditate day and night. Before we attempt to deliver evangelical truths in public, let it be our first care, to penetrate our hearts, in private, with an adequate sense of those truths. Let us arrange them in the most suitable order: let us adduce and compare the several passages of sacred writ, which appear to support or explain the particular doctrines we mean to insist upon: but, above all, joining faith and prayer to calm meditation, after becoming masters of our subject, let us humbly ask of God, that *Parresia*, that lively and forcible elocution, which flows from the unction of grace.

And here, instead of resting contented with barely requesting, we should labour to acquire what we seek, by frequently stirring up the gift, that is in us. Let us embrace every opportunity of exhorting both believers and catechumens. Let us carry, with unwearied constancy, instruction to the ignorant, and consolation to the afflicted. Let us be faithful in reproving sinners of every class, and diligent in training up the children of our parish.

It is necessary indeed to be scrupulously cautious, lest we abuse the liberty of preaching from meditation, by becoming followers of those, who are more worthy of censure, than imitation. There are pastors of this kind, who, having acquired a good degree of spiritual knowledge, and a wonderful facility of expression, unhappily begin to pique themselves upon appearing before a numerous assembly without any previous study. Conscious of their own ability, these self-sufficient preachers make little or no preparation for one of the most solemn duties, that can possibly be discharged. They hasten to a crowded auditory without any apparent concern

and coming down from the pulpit with an air of the same easy confidence, with which they ascended it, contentedly return to that habitual listlessness, which had been interrupted by the external performance of a necessary work. Alas! if these presuming pastors could be prevailed upon to write over their sermons, to how much better purpose might they thus employ their hours, than by heedlesly trifling them away, in frivolous conversation and shameful inactivity!

It is not to imitate examples of this nature, that we solicit the ministers of Christ to recover those hours, which are usually employed in composing their weekly discourses. How many are the important occupations, of which the faithful pastor has his daily choice! The wicked are to be reclaimed, and the righteous established. Hope must be administered to the fearful, and courage to the tempted. The weak are to be strengthened, and the strong to be exercised. The sick must be supported, and the dying prepared for dissolution. By frequent pastoral visits to hamlets, schools, and private houses, the indefatigable minister should continually be moving through the several parts of his parish; discovering the condition of those entrusted to his care, and regularly supplying the necessities of his flock; diffusing all around instruction and reproof, exhortation and comfort. To sum up his duties in a single sentence, he should cause the light, that is in him, to shine out in every possible direction, before the ignorant and the learned, the rich and the poor; making the salvation of mankind his principal pursuit, and the glory of God his ultimate aim.

Thus after having faithfully performed the work of an evangelist, when he is about to be removed from his charge by death, or by any other providential appointment, he may take an affectionate leave of his people, and say; Remember my children, that, while I have sojourned among you, "I have not ceased to warn every one of you night and day;" and if my word has not always been accompanied with tears, yet it has constantly flowed from the truest sincerity and affection.

COMMUNICATION.

Mr. Editor,

An anecdote in your last number, on the efficacy of prayer, as verified in the case of the late Dr. Samuel Finley and his brothers, reminded me of a communication, with which that excellent man was pleased to favour me, at a time when a consider-

able appearance of religious solicitude prevailed amongst the students of the seminary over which he then presided. It was occasioned by some suggestions of mine, which principally referred to the grounds of encouragement, afforded in the gospel, to importunity and confidence in prayer.

In the course of his instructive explanations, Mr. Finley adverted to a memorable incident which occurred to the experience of his earlier life. He observed that, after a progress of some considerable time of comfort and hope in the ways of religion, he began to fall, by very sensible gradations, into a state of darkness and perplexity of mind, both in respect to the truth and divine excellence of the gospel, and to the genuineness of his former religious exercises. That this distressful tendency of his mind, though in the mean time opposed in his weak and ineffectual way, by almost continual prayer, self-examination, and searching the scriptures, still continued gradually increasing for the space of nearly two years, until it had well nigh amounted to a fixed habit of melancholy. That one morning, however, having risen rather earlier than usual, his mind was led with a force and interest much greater than any he had been sensible of before, into a consideration of the promised result of importunity united with confidence in prayer; and in regard to the contemplated devotional exercises of that morning, he felt an uncommonly pointed and resolute propension of soul to continue an unceasing effort of " wrestling with God," as Jacob of old, until He should bless him with the special manifestations of his grace and love in the Saviour, and with the consequent removal of that awful darkness and anguish of soul, in which he had so long been involved. For this purpose he speedily retired to the corner of a field, which communicated with, and partly enclosed, a neighbouring wood, with a fixed determination of not leaving the place, or to cease from pressing the throne of grace with his pleadings, until he should have received an answer of peace. In these intense engagements he accordingly continued, (with only a few short intermissions, for the purpose of more formal and explicit consideration of some particular interesting points, which occurred,) until near twelve of the clock; his resolution, as he proceeded, still becoming more firmly fixed and determinate, as his mind became gradually encouraged with some more comfortable intimations and views of that grace after which he was seeking. At this reviving crisis of dawning and long-wished for light, whilst his soul was carried out with a mighty force of enlightened confidence in pleading the promises of the gospel, the very hea-

vens seemed to him in a manner to be opened to his view: not, as he observed, by any vision rendered sensible to his natural sight, as probably was the case with Stephen, when "he saw the son of man standing at the right hand of God;" but, in consequence of the uncommonly elevating, soul-refreshing and divinely comforting conceptions of the freeness, the riches, the truth, the power, and the various glories of the grace of God in Christ Jesus, with which he was then favoured, and, as he added, almost overpowered.

In this singular state of mind he was not soon disposed, though fasting, to leave the place, which was to him as another Bethel. As prudence, however, directed, he returned before evening; and, in returning, had in himself a most sensible exemplification of the Eunuch's felicity, who, after the christian illuminations he had received, on his return to Ethiopia, "went on his way rejoicing." Although, as he believed, he had before that time experimentally known the loving-kindness of the Lord, yet, now, he appeared to be but as recently "brought out of darkness into marvellous light." He appeared to be introduced, as it were, into a new world, where every thing was strange and delightfully surprising. Nor was this sense of divine things of short continuance. He seemed to feel and to live as another or a new man. Every duty from this time became more pleasant than ever. He wondered how any thing could be a sacrifice, or how any thing could be an act of self-denial to a christian, with whom his God and his Saviour must be infinitely more precious than all other things; and he particularly noticed, that from that time he made more rapid, as well as more profitable progress in the studies in which he was engaged.

To me, who had frequent opportunities before of knowing president Finley's correct and scriptural conceptions, on the subjects of religion, this relation was not a little surprising; I should rather say, in part, objectionable. This, I took the liberty of briefly hinting to him. He answered, that the hint, was not unexpected. Nevertheless, that, what he related, was real matter of fact. And that, in the transaction he had never seen cause to suspect himself of having deviated from the rule of faith and scripture, in any point except that of having proposed to himself a certain specific, but not particularly promised, issue of his religious engagements at that given time. An issue, which depended absolutely on the sovereign unrevealed will of God, and which, as made by him a fixed term of the continuance of his suppliant pleas, bore very much the appearance of a presumptuous prescription to infinite

wisdom and goodness. As to this point, whatever, especially in the case in question, might be said in vindication of it from the example of the patriarch Jacob, from the instructions of our Lord particularly as illustrated by the parable of the borrowed loaves in the 11th of Luke and from other passages of holy scripture, yet said he, I would by no means presume to recommend, much less, as an instructor in religion, to prescribe it as a proper expedient to distressed and seeking souls, whatever their spiritual condition or circumstances may be. In my case, I gratefully recognise the sovereign unpromised interposition of the spirit of my most gracious and ever adorable redeemer, in the instance. Therefore it was that, in me, the expedient was successful. Had it not been for this interposition, or had I, without this interposition, formally, and designedly, conceived and entered on the expedient, it doubtless would have been, not only unsuccessful, but, probably productive of griefs and sorrows beyond what I can at present imagine. It is enough for us in general, that we have the many declarations and sure promises of the word of God for our direction, encouragement and comfort in prayer, and that in all circumstances, which may possibly occur. Nevertheless, it does not become us absolutely to limit the wisdom and grace of the Almighty even to his own revealed appointments or encouragements, or rather to our ordinary apprehensions of them. Though he will never fall short of his promises, he may, and doubtless does often, exceed the measure of their express import. I do not, accordingly, see why in his sovereign goodness he may not at times inform the minds of his humble disrtessed suppliants with such uncommon degrees of confidence and resolution, as shall create in them an invincible expectation of a favourable issue of their prayers, and withal a determinate purpose to pursue at a given time their well-founded pleas, until they shall be crowned with a favourable result. The principal error and danger lies, as has been suggested, in anticipating the inward insinuations and impulses of the blessed spirit of grace; and thus running before we are called, or presuming to force ourselves into his privileged chambers before the door of peculiar favour has been opened unto us.

In the order of nature in the material system the Deity is never reasonably supposed to act inconsistently with himself, when for the purposes of his goodness, he miraculously sets aside his own general laws, or produces effects in a way that transcends their ordinary operation; or if, as is sometimes, without a miracle, the case, he should impart, in favor of his peculiar people, an uncom-

mon energy and impulse to the action of causes for the production of certain important effects; yet, it would be wrong and presumptuous in us either to form or to suspend our determinations in the hope of such appearances without certain previous intimations or impressions, whose divine origination we cannot at the time reasonably doubt. And who, in the present case, can justly say, that a sovereign God may not, at times and for special purposes, so impress the heart of his spiritually afflicted servant with certain views of his revealed power and grace, as that he shall be both irresistibly and warrantably prompted, on some given time or occasion, to pursue the means of relief in the word prescribed, until he shall have obtained the benefit desired?

Such, as far as I am able to recollect, were in substance the ideas of president Finley. And, for myself, though like him opposed to every thing which partakes of the real nature of what is generally called fanaticism, I would, with much more self-approbation, hold up instances of this kind to public view, than I would, even by a qualified expression, countenance the opposite extreme. It is to be feared that many christians, sincere on the whole, though not, in certain respects, righteous overmuch, are nevertheless overmuch cautious of pressing the throne of grace with too much violence, or determined importunity. They too little consider that it is "the fervent," that is, strictly rendered, the energetic "prayer of the righteous man, that availeth much;" and that no prayer can be energetic which doth not, with a degree of pointed force and confidence, look to, and hardly press towards an expected desirable issue.

EXPOSITIONS.

The introduction of the following extracts from the "Remarks on the use of the definitive article in the Greek text of the New-Testament," (by Granville Sharp) we doubt not will be highly gratifying to the learned reader, and our apology to others for giving them a place in this work, is, that though the labours and researches of the author are highly important and interesting yet his book is very scarce, and probably will remain so, because of the nature of the subject.

Mr. Sharp is not the only person among biblical critics, who has noticed the idiom so happily illustrated by the rules which he has given; Beza, bishop Bull, Calovius, Vitringa, and Dr. Twells have admitted the same mode of construction.

RULE 1. "When the copulative και connects two nouns of the same case, [viz. nouns (either substantive, or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill,] if the article ὁ, or any of its cases, precedes the first of the said nouns, or participles, and is not repeated before the second noun or participle, the latter always relates to the same person, that is expressed or described by the first noun or participle; i. e. it denotes a farther description of the first-named person: as, Ευλογητος Ὁ Θεος ΚΑΙ Πατηρ του Κυριου, &c. 2 Cor. i. 3. 2 Cor. xi. 31. See also Matth. xii. 22. Eph. vi. 21. Heb. iii. 1. 2 Pet. ii. 20. iii. 2. 18. Philip. iv. 20. Rev. xvi. 15. Col. ii. 2. 1 Thes. iii. 11. Jam. 1. 27, &c."

But there are exceptions to this rule, viz. when the nouns are proper names, or in the plural number.

"The rules which follow are intended only to illustrate the particularity of the several sentences, which fall under the first rule, by shewing in other sentences, the different senses that are occasioned by adding, omitting, or repeating the article, as well with the copulative as without it."

RULE 2. "A repetition of the article before the second noun, if the copulative be omitted, will have the same effect and power: for it denotes a farther description of the same person, property, or thing, that is expressed by the first noun; as, επι ΤΩ Θεω ΤΩ Σωτηρι μου. Luke i. 47. ii. 26. John i. 29. iv. 42. v. 23. vi. 27. xx. 31. Heb. xiii. 20."

"Except when genitive cases depend on one another in succession; as 2 Cor. iv. 3. Col. ii. 2."

RULE 3. "And the omission of the copulative between two or more nouns (of the same case) of personal description or application, even without the article before the second noun, will have the same effect; viz. will denote a farther description of the same person, property, or thing, that is expressed by the first noun; as, Rom. ii. 19, 20. Ephes. v. 20. Tit. i. 1. 1 Tim. i. 1."

RULE 4. "Yet it is otherwise when the nouns are not of personal description or application; for, then they denote distinct things, or qualities; as 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John iii.

RULE 5. "And also when there is no article before the first noun, the insertion of the copulative και before the next noun of the same case, denotes a different person or thing from the first; as Ephes. iv. 31. 2 Cor. i. 2. Gal. i. 3. Philem. 3. Ephes. vi. 23."

"But if the numerical adjective εις precedes the first noun,

the copulative καὶ will have the same effect that it has betweeen two nouns when only the first is preceded by the article agreeably to the first rule; as Ephes. iv. 6."

Rule 6. "And as the insertion of the copulative καὶ between nouns of the same case, without articles, (according to the fifth rule) denotes that the second noun expresses a different person, thing, or quality, from the preceding noun, so likewise the same effect attends the copulative when all of the nouns are preceded by articles; as in John i. 17. ii. 22. xi. 44. Col. ii. 2. 2 Tim. i. 5. 1 Pet. iv. 11."

There are some exceptions to the fifth and sixth rules, as when distinct and different actions are intended to be attributed to one and the same person, who is to be discovered from the context; as in 1 Thes. iii. 6. John. xx. 28.

According to the first rule, 2 Pet. i. 1. will be, "By the righteousness of Jesus Christ, our God and our Saviour." And the following changes also will be produced.

Titus ii. 13. "The glorious appearing of our great God and Saviour, Jesus Christ.

Ephes. v. 5. "In the kingdom of (Jesus) the Christ and God," or "in the kingdom of Christ (even) of God."

2 Thes. i. 12. "According to the grace of Jesus Christ our God and Lord."

1 Tim. v. 21. "I charge (thee) before Jesus Christ, the God and Lord, and (before) the elect angels, &c."

2 Tim. iv. 1. "I charge (thee) therefore before the God and Lord, Jesus Christ." &c.

Tit. ii. 13. "Expecting the blessed hope and appearance of the glory of our great God and Saviour, Jesus Christ."

Jude 4. "Our only Master, God, and Lord, Jesus Christ."

We find many commendations of this work, we insert only the following.

Remarks of the "British Critic" for July 1802.

"According to our own opinion, formed with the strictest attention to the evidence produced, this rule, as stated by Mr. Sharp, appeared perfectly clear, and the deduction from it no less than inevitable. We consider it as founded in truth, and demonstrated with ability. But we see, with much additional satisfaction the explicit testimony of so great a master of Greek literature as Mr. Burgess," &c.

Extract from the "Christian Guardian" for December 1802.

"The new species of argument which is here (in Mr. Sharp's book) so happily adduced and addressed to the learned world, in

support of the doctrine of our Saviour's divinity, not only merits the grateful attention of its friends, but imperiously demands the diligent scrutiny of its most inveterate enemies. It approaches so nearly to mathematical demonstration, that we conceive it to be absolutely incapable of confutation. The school of Socinus was never attacked with a more formidable weapon," &c.

AN EXTRACT FROM NOTES ON THE EPISTIE TO THE ROMANS, WHICH HAVE NOT YET BEEN PUBLISHED.

It has been also objected, " that it is to no purpose to strive, for if we are elected, we shall be saved do what we will, if not we shall miss it (salvation) do what we can."

If this objection supposes faith and holiness to be the mere effects of man's striving independently of the grace of God, it takes as granted that which we cannot admit, and thus being an objection founded on a combination of two irreconcilable doctrines, demands no regard. For every man who embraces the doctrine of election must, if he is consistent, agree that holiness springs from the influences of the holy spirit, which this objection denies, otherwise it would not produce the seeming difficulty.

But if it supposes a man really desirous of salvation, and earnestly in quest of it, this is the effect of grace, and persevering in such effectual desire, he has been elected, he will be saved: and the assertion, that he may notwithstanding, " miss" salvation, is not only unscriptural, but the thing is literally impossible.

This plausible objection therefore turns out to be wholly unimportant, because it is either founded upon the supposition of an absurdity, or of an impossibility.

If any were so weak as to hold, that the elect remaining in their sins shall be saved, and that guilty men may become holy and yet miss of salvation, we acknowledge this objection would stand in their way by exposing their absurdities.

Not only does this objection make nothing against the truth of the doctrine of election, but, however malignantly intended, it affords no solid reason for discouragement under, or dissatisfaction with the divine dispensations, as has been often successfully argued from the analogy that subsists between the kingdoms of nature and grace: for if every event in the natural world is but the effect of divine power in the execution of his mysterious purposes, and so the times of the deaths of all men are known to God, how uncertain soever with respect to us,* would not the

* Job xiv. 5. vii. 1. Psalm xvi. 5. Acts xvii. 26.

same argument hold thus, I need not strive to live by using the means of life, for if continuance of life is decreed for me, I shall live do what I will, if not, I shall die do what I can? The objection is not more futile in the one case, than in the other."

EXODUS ix. 16.

In very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth.

IT were rationally to be expected from a variety of considerations, in arguing *à priori*, that if ever God should vouchsafe to favour mankind with a written revelation of his will, it would contain many assertions and modes of expression, which, in process of time, must unavoidably become obscure and "hard to be understood;" and which men of ungodly minds would "wrest unto their own destruction." This difficulty would also be considerably increased, so soon, as ever the original language, in which such revelation was communicated, ceased to be the living language of men.

To vindicate, therefore, any obscure passages or expressions in holy scripture from misrepresentation or misconstruction; to give them a fair and satisfactory interpretation; and hereby to show, that they are perfectly consonant both to the known attributes of the divine nature, and to the whole analogy of faith, appears to be an employment well worthy of every man who is a friend to genuine religion; and it is the hope of affording a little assistance in the accomplishment of so laudable a design, that has given rise to the following remarks, which are, with deference, submitted to the candid examination of every pious and judicious reader.

Whilst I contemplated, many years ago, the different explanations which different expositors and commentators had given to Exod. ix. 16. in connexion with the correspondent quotation of St. Paul in Rom. ix. 17.; and had observed that such writers, whether Calvinistic or Arminian, were manifestly biassed by a partiality to their respective systems of christian theology; a conjecture arose in my mind, that possibly the specific Pharaoh, of whom the scripture makes mention in Exod. ix. did not reign in Egypt by the title of hereditary right; or, that he did not succeed to the throne in a lineal descent from that Pharaoh, who was the illustrious patron of Joseph and his kindred; but either by violent usurpation, or by descent, in some distant collateral branch from the original stem; and that if such conjecture could be substantia-

ted by solid evidence, the great difficulty, which had hitherto been the subject of dispute, would instantly vanish. For it would then be seen that the sacred historian, on whose authority the ambiguous assertion rested, had simply related an event which came to pass in the course of God's providence, previously to the effusion of the miraculous plagues on a guilty land; and, moreover, that the said Pharaoh was raised up by divine appointment to be an oppressor for a season both to the Egyptians and the Israelites, in the same sense as Attila, king of the Huns, was to the Pagans, and christians of the Roman empire in a later age.

This conjecture naturally led to a diligent examination of the Hebrew text in the Old Testament, and of the Greek in the New, in order to discover whether it was at all inconsistent with the letter of divine inspiration. For the words themselves (it was taken for granted) could never be made fairly and without violence to imply, either in Hebrew or Greek, that God *purposely created* or *brought into existence* an execrable tyrant, that in him might be displayed the awful nature and extent of avenging wrath. That such a meaning, however, has actually been ascribed to the passage before us, is a notorious fact; and, in proof, it will be sufficient to appeal to Beza's interpretation of ἐξηγειρά σε, *feci ut existeres*. Yet I am not so uncharitable as to suppose, that either Beza, or others who concurred with him in sentiment, ever cherished the thought of imputing to God the origin of moral evil; but that they here adopted an interpretation which seemed in their judgment to be most natural and most agreeable to the letter of the Hebrew, without duly adverting to the conclusion deducible from it.

The words in Exod. ix. 16. are, " In very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." And the words as quoted by St. Paul, in Rom. ix. 17. are exactly parallel, viz. " Even for this same purpose have I raised thee up, that I might show my power in thee; and that my name might be declared throughout all the earth."

The Hebrew word, on which the whole weight of the difficulty lies, is העמדתי; of which our translators have honestly given us a literal rendering in the margin, " made the stand." But this is a metaphorical mode of diction, which they have wisely declined to admit into the text; because it does not exactly harmonize with the term adopted by St. Paul, ἐξηγειρα. And it is remarkable, that ἐξηγειρα is not the word, which the LXX. have used, but διεληρης, *thou hast been preserved;* which, whether intended or not, is an evasion of the difficulty; a dissection, rather than a solution, of

the Gordian knot. We must therefore conclude, that St. Paul purposely deviated from the Septuagint version, (and there are many more instances of the like deviation in all the writings of the New Testament) and was divinely directed, for the better instruction of christians, to translate the original anew.

It would now be a waste of time to amuse the reader with the various significations, of which the word העמדתיך is capable. Whoever wishes to see them recited in detail, may consult Poole's Synopsis, both on Exod. ix. 16. and Rom. ix. 17. St. Paul's ἐξήγειρα is an unexpectionable warrant for our present translation, *I have raised thee up*. If therefore we consider the idea which the sacred writers wished to convey, as coinciding with *exaltation*, *advancement*, *promotion*, and the like; the question immediately occurs, in what did it consist? or, what was the peculiar eminence of station, to which God was pleased to exalt him? It was that of a regal throne. For, by the invisible hand of divine providence, he was advanced to the high honour of presiding as sovereign over all the land of Egypt. This furnishes an easy explanation to Exod. i. 8. and derives a degree of authenticity from it. "Now there *arose up* a *new* king over Egypt, which *knew not* Joseph." Hereby was verified that observation, which was afterward made by Daniel the prophet, "The most high ruleth in the kingdom of men, and he giveth it to whomsoever he will. He changeth the times and the seasons. He removeth kings and setteth up kings."

Conceiving that I had discovered the true sense of the passage, I was naturally led farther to inquire, whether it received a sanction from any other history besides that of Moses. And though the inquiry did not afford complete satisfaction, yet it was not entirely fruitless.

It is generally allowed that the word *pharaoh*, in the ancient Egyptian language, was a name of office, and signified *a king*; and that there are many *pharaohs* of Egypt mentioned in scripture. The first four of them claim our present attention; and possibly, between these, one or more others might have intervened, and swayed the Egyptian sceptre, whom the scripture has passed over in silence. The first of them lived in the time of Abraham. The second was he, whose dreams were interpreted by Joseph. The third distinguished himself by his base ingratitude in forgetting the invaluable services of Joseph, and by his cruel edict which doomed all the male infants of the Hebrews to submersion in the Nile; and under his reign Moses was born. The fourth was that tyrannical monster, to whom Moses and Aaron addressed themselves by divine commission, and who was soon afterward drowned in the Red Sea.

The third appears to have had no male heir, in default whereof his daughter seems to have patronised the Hebrew infant, Moses. And she not only rescued him from the general massacre; but gave him a princely education, on purpose to qualify him for wearing the crown of Egypt after the demise of her father. For Moses himself informs us, Exod. ii. 9, 10, that, after he had been nursed for a time at the expense of Pharaoh's daughter, he was "brought unto her, and became her son. And she called his name Moses." St. Paul also says, Heb. xi. 24—6. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt.

In corroboration of this sentiment, we learn from Josephus, in his second book of Jewish Antiquities, chap. v. that her name was *Thermutis;* and that previously to the birth of Moses, the royalty had been transferred to another family. But who was the immediate predecessor, or immediate successor, of her father, is a matter of which neither Josephus nor the scriptures have given us any information. He says, however, that Thermutis, having no offspring of her own, adopted Moses for her child on account of his divine beauty and excellent understanding; and that she also presented him to her father, as one that should succeed him in his kingdom; and that, after the death of her father, Moses, by divine instruction, addressed himself to the Hebrews, and prevailed on them to accept him for their leader in departing out of the land; and then presented himself before the king, who had newly assumed the reins of government, and expostulated with him on the subject of their liberation. But the king's name he has not mentioned. Neither can the point be ascertained by an appeal to the testimony of any other historian of Jewish or profane antiquity. For the chronological succession of the first kings of Egypt is so deeply enveloped in obscurity, and all that Herodotus, Diodorus, Eratosthenes, and others, have written on the subject, is so replete with mutual contradictions, that it has been considered by many learned men as in a great measure fabulous and uncertain.

The declaration of Jehovah, in the passage before us, appears now to be simply as follows. "For this cause have I exalted thee from thy former station to the august throne of Egypt, that in thee I might display the boundless extent of my power; and that, by thine instrumentality, I might declare my name (all the awful and adorable attributes of my essential character) throughout all the earth!" E.

RELIGIOUS INTELLIGENCE.

We are favoured with the following letter from *Capt. Benjamin Wickes*, dated London, April 2d, 1806, which has lately been received by his friends in this place.

I wrote you a few days after my arrival at this place, and gave you I think some general account of what had happened to me since I saw you; but as I do not remember particulars, perhaps I may in this repeat some things I have already mentioned. We are going from London to Calcutta; two missionaries with their wives are going with us from the baptist society, and a young woman espoused to a missionary already in Bengal from the London society, and there to be married. On the 12th of last month, the baptist missionaries were ordained at Oxford, and set a part for the mission at Bengal. I went to Oxford on this occasion, and was witness of a very solemn scene, and was treated with all that tenderness, that would have been due to an eminently good and useful man. Alas! for us, how easy is it for man to be mistaken! These people went so far in a full meeting of their missionary society to vote me their thanks for the part I had acted in favour of their mission, and requested that I would set for their limner in London, to take my likeness, to be deposited among the most noted of those that have been, are now, and may hereafter be, engaged in this work. This has been done, and whatever may be the consequence, I take it as I think it is meant, an expression of gratitude to a stranger who has given some proofs of favouring their cause. On my return to London I found that the Lord had blessed the ministry of the Jew minister, and given him several seals to his ministry from among his brethren. One evening last week, I went with one of them issionaries that is going with me, with two or three others, to drink tea with the Jew minister. While we were at tea there came in two Jews that were awakened under that sermon which you heard me speak of hearing him preach last fall, which was the first fruits of his labours. Those took tea with us, and after tea was over, there came in three other Jews the fruits of his ministry. When they had sat down I counted our number, and found there were an equal number of both Jews and gentiles, six of each, on which I observed that there was a remarkable instance before our eyes, of the partition wall, between the Jews and gentiles being broken down, and proposed, that we should join together in prayer, and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the time of the apostles, if then. I lead in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection as was truly gratifying. The evening before last, I went to take tea with the missionaries at their lodgings, where I found a large company of christian people of different denominations assembled. Mr. Fuller, Sutcliff, and several other ministers, were among them also the Jew minister, and several of his Jew converts, the way being opened last week as mentioned above, for their mixing with the Gentiles. Here we held a very solemn exercise in prayer and praise. I was again appointed to lead, a missionary of the London society followed, the Jew minister succeeded, and Fuller and Sutcliff concluded. When the exercise was over, the Jews were again taken by the hand, by both ministers and people, and received in the bonds of brotherly love, as alive from the dead. Yesterday morning I had on board the ship to breakfast, the missionaries and their wives, several ministers of different denominations, and others to the number of about thirty. I would fain have had the Jews among them, but they could not come. Here we had an exercise of prayer and praise, until near twelve o'clock, committing the missionaries, the ship, and the crew, to the care of the blessed God, and praying for the spread of the gospel among the heathen. In the evening there was a meeting held at one of the baptist meeting houses, for the purpose of dismissing the missionaries from their country and kindred, to go among the heathen in Bengal. This was a crowded and solemn assembly. After two ministers had prayed, Mr. Fuller gave a word of exhortation and advice to the missionaries, that was truly affecting and impressive. Now what shall we say to these things, cannot we conclude that God is really with us, and take the comfort of it?

BENJAMIN WICKES, Sen.

MISSIONS IN INDIA.

The Rev. Charles Buchanan, A. M. Vice Provost of the college of Fort William, has lately published a memoir concerning ecclesiastical establishments in India, which contains much curious and valuable information. The subject is no less than that of giving christianity, and with it civilization, to myriads of human beings, now sunk in the grossest ignorance, and abased by the most atrocious superstitions. For the promotion of this object, Mr. B. divides his tract into three principal parts; the first relates to the care and preservation of the christian faith among his own countrymen settled in India; the second treats of the practicability of civilizing and converting the natives; and the third states the progress already made in that civilization, and in the planting of christianity. Under each of these heads is contained many articles which deserve the attention of every person anxious to promote the progress of the Redeemer's kingdom; and which furnish motives for encouragement for missionary men to proceed in their labours.

The following facts are stated in the dedication:

"New sources of information on all Oriental subjects, have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

"Of the learned Hindoos who have been employed as teachers, there were lately two from the Decan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionares have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the south of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement."

"Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary and popular languages of the Continent and Isles of Asia.

"In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off."

The second division of this memoir treating of the practicability of civilizing and christianizing the natives of Hindostan, will be read with increasing interest. The following are some of his observations on this subject.

"To civilize the Hindoos will be considered, by most men, our *duty;* but is it practicable? and if practicable, would it be consistant with a wise *policy?* It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

"Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for our beneficence. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

"And as to those who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a

truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation: and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy towards the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence*."

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it†.

"You will sometimes hear it said that the Hindoos are a mild and passive people. They have apathy rather then mildness; their hebetude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal*. But, independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people†."

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* "The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again."

† "The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: 'There is in most sects a right-handed or decent path; and a left-handed or *indecent* mode of worship.'

"See Essay on the Religious Ceremonies of the Brahmins, by H. T. Colebrooke, Esq. Asiat. Res. vol. vii. p. 281. That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

* "From April to October, 1804.

† "Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

"In 1791, Soodishter Meer, a brahmin, having refused to obey a sommons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching his house, he cut off the head of his deceased son's widow and threw it out.

"In 1793, a brahmin, named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. 'I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword.'

"About the same time, an act of matricide was perpetrated by two brahmins, Beechuk and Adher. These two men conceiving themselves to have been

"No truth has been more clearly demonstrated than this, that the communication of christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means under the favour of heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of christian knowledge among our Indian subjects."

The following is an abstract from the Journal of *Rev. Mr. Sewall*, a missionary from the Massachusetts missionary society.

Chesterville, May 14, 1806.

From May, 1805, to May 1806. I spent thirty-eight weeks in the service of the Massachusetts missionary society. In the time I travelled 2587 miles, preached 330 sermons, made 169 family visits, (besides the places where I lodged) expounded chapters to small assemblies 12 times, attended 11 conferences, 9 church meetings, 6 prayer meetings, 2 associations, and 5 funerals; visited 26 sick persons and 4 schools; baptized 7 adults and 60 children; administered the Lord's supper 8 times, and admitted 5 persons to church fellowship; assisted in embodying 3 small churches; heard 16 sermons, and one chapter expounded; addressed 2 companies of militia, and prayed with them, while under arms, at 2 several times; catechised children once, and spent one day in a church fast, where there was no preaching.

In most places the people are tolerably ready to hear, and in some places uncommonly attentive. At Schoodic, Robinstown, Peasant River, Steuben, Paris, &c. there is some attention. On Penobscot river also there are hopeful appearances. God has been pleased, I have reason to think, to make his word, through my unworthy lips, a means of quickening his dear children, awakening sinners, and of the hopeful conversion of a few. All the glory is due to his holy name. I spent six Sabbaths in Eastport, and received for the use of the society 30 dollars. I spent also seven Sabbaths in Hampden, Bangor, and Orrington, on Penobscot river, and lectured on week days in the destitute places in the vicinity, and received of those towns 42 dollars. On the whole, I think the prospect of good being done by missionary labours in this district looks quite as favourable as last year. That God may direct and prosper the exertions of the Massachusetts society, is the prayer of one of their servants in the gospel.

JOTHAM SEWALL.

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injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, 'Beechuk drew his scymetar, and, at one stroke, severed his mother's head from the body; with the professed view, as avowed both by parent and son, that the mother's spirit might forever haunt those who had injured them.' Asiat. Res. vol. iv. p. 337.

"Would not the principles of the christian religion be a good substitute for the principles of these brahmins of the province of Benares?

"It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances?"

COMMUNICATION.

November 20th, 1805. The Presbytery of New-Castle, being met, at Church-Hill church (Maryland), ordained Mr. Charles Wallace to the work of the gospel ministry, and installed him pastor of the congregations of Church-Hill and Jarmin's Bridge. The Rev. Dr. Thomas Read preached the ordination sermon, and presided, and the Rev. John E. Latta gave the charge.

April 2d, 1806. Being met at the Rock Church, ordained Mr. John Waugh to the work of the gospel ministry, *sine titulo*. The Rev. John Burton preached the ordination sermon, the Rev. Alexander Mitchel presided, and the Rev. John E. Latta gave the charge.

Attest, JOHN E. LATTA,
Stated Clerk.

OBITUARY.

DEPARTED this life, March 12, 1806, JOSEPH MAGOFFIN, Esq. late merchant of this city, in the seventieth year of his age. His remains were interred the following day in the burial ground of the first presbyterian church.

Joseph Magoffin was a native of Ireland. His mother and maternal grandfather were eminently pious; of the former he cherished, through life, the most affectionate remembrance, and spoke in his last hours with the tenderest feeling. Early in life he emigrated to this country; and, after twice re-crossing the Atlantic, he settled in Baltimore, where he commenced business, and in a short time acquired a moderate fortune. About the commencement of the revolutionary war, he married, and soon after removed to York county in this state. He was a representative of that county in the state legislature during the greater part of the struggle between the colonies and mother country. At the conclusion of the war he removed to Philadelphia, where he resided till his death. Wherever he lived he did not fail to gain the confidence of the wise and good. In the years 1793 and 1794, he was a member of the legislature for the county of Philadelphia: after serving two years in the common council, he declined being re-elected on account of increasing years and infirmities. In these and some subordinate situations, he always acted with that attention and fidelity which could defy the tongue of malice; and was so fortunate to the last, as not only to deserve, but to retain a character wholly unsullied.

He was tender and sympathetic unto all, and affectionate to christian brethren; he knew well how to make allowances for "poor human nature," as he was wont to express himself, even in the best of men. Few perhaps have been better qualified to act the part of a friend than he was. His deep sense of unworthiness, induced him to expect but little from others; and for any marks of kindness he received, he was ever grateful, but to those who were among his friends, he was a friend indeed: in their afflictions he bore a part. He could rejoice with those that rejoiced, and weep with those that wept. His conversation was such as became the gospel, and it is the testimony of one who was favoured with his acquaintance, and his confidence, for twelve years, that he seldom conversed with him without receiving edification, conviction or comfort. Of himself, and his attainments, he ever spake with modesty and diffidence; and it was his prevailing disposition to esteem others (i. e. other christians) better than himself. He had a peculiarly happy mode of administering reproof, and in this respect he was a faithful friend. By many his savoury admonitions will long be remembered. In his views of religious truth, he was fixed and unwavering; he had from a child known the holy scriptures, "which are able to make wise unto salvation," and he had long held and professed his faith in the doctrines of grace through the all-atoning merit and righteousness of the lord Jesus Christ. He was however no sectarian; his charity and regards extended to all who love the Lord Jesus Christ in sincerity; and like the great apostle of the gentiles he was willing to become all things to all men where there was a prospect of meeting in Jesus as their common Lord and Saviour. The severity of the winter of 1804, and the sufferings of the poor are not yet forgotten; contributions were made for their relief, and distributing committies appointed. He was placed on the committee of the extensive ward in which he lived. His indefatigable exertions amidst cold and wet, produced a disorder in his breast which, tho' in some measure alleviated, was never removed, & finally put a period to his mortal life. By an act of benevolence he laid the foundationof his death, and during his confinement he enjoyed as much freedom from pain as could well be supposed, where the silver cord was gradually loosening; and at length he expired without a struggle. "Blessed is he that considereth the poor," "the Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness." The most fervent wishes he expressed were for resignation to the divine will, and of this grace he exhibited a bright example. Naturally of a desponding disposition," and disposed to view every thing on the darkest side, he had his fears and doubts. Indeed he well knew that a mistake nowwould be irremediable. "Yet I know said he," it is the legality of my heart which sets before me the sins of my youth, and the unprofitableness of my life." He declared he had no doubt of his *sincerity* in serving God. He could say with confidence, "Lord I have loved

the habitation of thy house the place where thine honour dwelleth, I have hated the congregation of evil doers, to sit with such I have shunned. Gather not my soul with sinners." When his disorder had affected his head, and his mind seemed deranged with respect to every thing else, it was not so with regard to religion; happy proof, that those ideas had made a deep impression. Death could not separate him from the love of God. One or two evenings before his death, one of his family asked him, if he now possessed a confidence in the peculiar love of God to his soul; he answered, "Yes, though not in that degree or with that fervour I could wish.

To a particular friend, who was with him shortly before his death, he expressed himself as follows. "You and I have long professed faith in Christ. Oh, we do not believe, we do not trust him half enough; keep close to Christ my friend; you are safe no where else. Tell the brethren of our little society* (a pleasing one it hath been to me) to keep close to the Redeemer; let his excellency, suitableness, and ability as a Saviour be the beginning and end of your meetings; and let brotherly love continue. Pray for me that I may not be left in the critical moment." He felt the pangs of separation from those he loved on earth; his feelings were not those of a stoick; yet he met death with the fortitude of a Christian. He always spoke with calmness of his approaching dissolution: and to one of his friends he gave directions respecting his funeral, and the place in which he wished his flesh to rest in hope. Humility was a leading trait in the character of this good man. Though he always heard with ardent pleasure the experience of others, and with great faithfulness pointed out to those committed to his care, what ought to be the exercises of their minds, he seldom spoke of his own religious experience. He was early initiated into the doctrines of the gospel, and evinced in after life the truth of the wise man's observation, 'train up a child in the way he should go, and when he is old he will not depart from it.' Here he was jealous of himself, with a godly jealousy; and he frequently expressed his fears; that as he had been an observer of religious duties, his religion had in it something of chance, especially as he found not in his change those regular steps laid down by some. But tho' these were often the desponding exercises of his own mind, to those who knew him best, his manner of life left no room to doubt 'that for him to live was Christ, to die gain!'

During the last seven or eight years of his life it was his custom to retire three times a day for secret devotion; which at particular seasons he accompanied with religious fasting. Though free from the least appearance of superstition, he was a strict observer of the Sabbath, sanctifying it with all those over whom he possessed authority. To the souls of such he endeavoured faithfully to discharge his duty; the priest of his family, he taught them to offer the morning and evening sacrifice, and when visited by any of his relatives, he always took the opportunity of impressing their minds with what belonged to their eternal peace. He sighed at abounding iniquity, and while in stations of public confidence earnestly exerted himself for the suppression of theatrical exhibitions, and murder by duel. He was an example of our Saviour's precept "if you love me, keep my commandments."

Early devoted to his Saviour's cause,
He sought with zeal the honour of his laws,
Through life a champion for the faith he stood,
In death his peace, his hope, his rest was God.

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* The society here alluded to is composed of male communicating members from different Presbyterian Churches, and meets once every week in private houses for social conference on religious subjects and for prayer.

The following is an extract of a letter written by him to that society, (for which he deservedly obtained the name of a father) during his illness. "Resignation is a very different thing, from what we are apt to think, when matters seem to go well with us. We think we have attained it; but let distress come upon us in person, family, character, and substance, that will try us. The whole secret may be found in these few words. "Let him deny himself, and take up the daily cross and follow me." We are all divided between God and self, and self has many ways to work in us: If we could get clear of self, we would do. I have heard there seems a kind of apathy to have fallen on us, but my dear brethren let me just ask, can we not watch with Christ one hour! It seems to be a time of falling off, even here, but can we not hear him who is saying, will ye also go away, shall we not rather say with good Nehemiah, shall such a man as I flee?

A brief Account of the last illness and death of Amos Munn.

Mr. Munn made a profession of religion in his youth, and to the day of his death, supported a christian character.

He was seized with a violent inflammatory fever which baffled the skill of his physicians, and in five days terminated his life. From the first, his mind was considerably deranged. More than eight and forty hours before his death, he became so raving that for the most of the time it required, at least, two men to keep him on his bed. This circumstance in a peculiar manner, affected the heart of his pious mother. In her distress, it was her constant and fervent prayer, that he might not be taken out of the world in this state of derangement; that he might before be expired, possess a composed mind, receive fresh tokens of pardoning mercy, and leave to his surviving friends comfortable evidence that he had made a happy exchange of worlds.

A few hours before his death, the use of his reason appeared perfectly restored. He then lifted up his eyes to heaven and in a solemn, pertinent, and impressive manner, prayed for his afflicted family, for his aged parents, and for the church of which he was a member, that God would pour his Spirit upon it, and make additions to it. That God would appear in his glory to build up Zion, that he would disappoint her enemies, and make her a glory in the earth. He also fervently gave thanks to God for his goodness and mercy, and especially for this instance of his great goodness in giving him the use of his reason, and that he was permitted, before leaving the world, renewedly to taste redeeming love, and see, with comfortable assurance, the all-sufficiency of the Saviour's righteousness: and that he was now enabled, in the comfortable exercise of faith and hope to commit his departing spirit to the arms of his Redeemer.

This prayer greatly strengthened and comforted a number of pious people who were present, and filled other spectators with astonishment and trembling. The writer of this sketch came to the house just as the prayer was ended. Every countenance seemed to express a solemn sense of death and eternity. The impression made by this prayer he trusts, still remains on the minds of a number who heard it, though nearly twelve months have since elapsed. Immediately after he ceased praying, he fell into a lethargic state, in which he continued till he expired.

Thus were the prayers of a pious mother literally answered, and thus it pleased God to give to a number, who stood around this dying christian, an opportunity to witness the power of that religion, which has often taken from death its sting, and from the grave its victory.

POETRY.

On the insertion of the following Poem, we cannot omit to announce, that it is designed to recommend *The Asylum for educating the Deaf and Dumb.* That institution has existed fourteen years, and produced effects most grateful to the philanthropic and pious heart. "The Deaf indeed hear, the Dumb speak; and to these poor babes the gospel is preached." The Funds of the Society are however very inadequate to the relief of the numerous and affecting objects who solicit their assistance. Only twelve candidates can be now annually admitted; and at the last half-yearly election, forty-seven applicants were unavoidably rejected: some of whom are now, by their age, rendered unadmissible; and others have brothers and sisters suffering under the same affliction. The Society have, therefore, determined to build a more extensive Asylum, & considerably to increase the numbers whom they relieve: but they cannot execute their design without liberal and extensive support; and such support, we hope, that they will not ineffectually entreat. Further information may be obtained from Henry Thornton, Esq. M. P. Birchin Lane, Treasurer; or the Rev. John Townsend, Rotherhithe, Secretary, who will gratefully accept any Donations for the intended Building, or Annual Supscriptions towards the general expenses of the Society. *Evan. Mag.*

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PETITION OF THE DEAF AND DUMB.

Who is that little blooming boy?
Why do no books his mind employ?
Why does he breathe no sound of joy?
Oh, he is deaf and dumb!

And who that maid, so passing fair,
Of beauteous form, but mournful air,
And with a vacant idiot stare?
She too is deaf and dumb!

Would that my language could relate
Their woe-fraught pangs and cheerless state!
And how I pity their sad fate
Who are both deaf and dumb!

Their infant years were never blest
With a soft lullaby to rest:
No prattlings e'er their love exprest,
For they were deaf and dumb!

Where healthy youthful sports abound,
And others play with merry sound,
They walk alone, or gaze around,
As they are deaf and dumb!

When unseen dangers rush most near,
They stand unmov'd, devoid of fear;
Nor kindest cautions can they hear,
Since they are deaf and dumb!

Not all the melodies of Spring
To them can soothing pleasure bring:
Vainly the sweetest birds may sing
To the dull deaf and dumb!

From cheerful scenes to gloom they steal;
And should they pain or rapture feel,
They can no joy nor pain reveal,
Whilst they are deaf and dumb!

What knowledge can their minds acquire?
Who can their breasts with truth inspire?
Or kindle pure celestial fire
In the sad deaf and dumb?

If rich, Science, with beams so bright,
May much dispel their mental night;
And e'en illume with heav'nly light
The darksome deaf and dumb!

But if their parents should be poor,
Then (though they might obtain a cure)
All their sad woes they must endure,
And die both deaf and dumb;

Must they, ye good whose hearts can sigh
For human grief, thus must they die?
No; to the succour you will fly
Of the poor deaf and dumb

Children whose bosoms joyful beat
Around the social hearth to meet,
Who can your much-lov'd parents greet,
Pity the deaf and dumb!

Parents, who purest transports know,
Hasten your gratitude to show,
And aid, with lib'ral hands, bestow
Upon the deaf and dumb!

You who can list to pious lays,
And in the Church unite to raise
The fervent hymn of heartfelt praise,
Assist the deaf and dumb!

From Heav'n may great success descend,
And constant fruits their toils attend,
Who labour anxious to befriend
The hapless deaf and dumb!

And whilst we thus deplore their lot,
May that great God be ne'er forgot,
To whom we owe that we are not,
Like them both deaf and dumb?

J. W.

LINES ON THE THOUGHT OF DEATH.

O, for that car which bore the man* of God
Triumphant to the realm of endless day
Safe to convey me to that bright abode,
Far from Death's gloomy vale to mark the way!

A thousand diff'ring tracks its entrance gain;
Dark, dreary, loathsome to the sickening soul;
Decrepit age, and fell Disease's train,
And accidents in frightful forms that roll.

Hark! from the skies a voice, than mortal more,
Aloud proclaims, "Thy anxious fears dismiss;
"Nor faint to tread the lonely valley o'er,
"The only way to everlasting bliss!

"The path thou hast to walk I have made plain:
"See, where my footsteps mark the dreary road,
"Press on; nor fear, Immanuel is my name;
"Nor doubt the promise of a faithful God!"

Jesus, at thy command my fears subside;
Death's terrors now no more my soul appal:
On thy kind arm I lean, Celestial Guide,
Be thou my hope, my strength, my life, my all!

Studens Theologiæ

* Elijah.

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G. WHITEFIELD. A.B.

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